

THE CHRISTIAN CENTURY

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Number 22

"The Protestant Advance"

A Chilean Editorial

Children's Day and the Child

Editorial

The Gospel of the Guns

By Herbert L. Willett

Ministers and Militarism

By Simeon Strunsky

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

JUNE 1, 1916

Number 22

"The Advance of Protestantism"

MANY inquiries have come to me from readers of the current series of articles on the Regional Congresses in South America, asking how the presence of our deputation in these cities was regarded by the general public and what was its attitude toward our Congresses. In response to such inquiries I have decided to publish this week the following account of our theater meeting in Santiago, the capital of Chile, a city of something over a half-million people. This account appeared in the daily newspaper, "La Union," which is known to be the mouthpiece of the Catholic Church in Chile, subsidized by the Church and carefully guarding its interests in the public mind. I could make quotations from other newspapers in Santiago which would reflect the freer attitude of public opinion toward Protestant-

ism, and I may do so at another time, but this typical newspaper "story" seemed to all the members of our deputation strikingly significant, not alone for the fact that it appeared in the most conservative paper in the Republic, but because of the clever reportorial qualities that are disclosed by it. In the main the story is true to fact, though the writer exaggerates the emotionalism of the audience. An Anglo Saxon audience could not have been more self-controlled than was this vast assembly of Latin Americans in the Chilean capital. Next week I will take up again the thread of our narrative, telling of our voyage to Valparaiso from Lima and of our experiences in Santiago which is situated about eighty miles inland from Valparaiso.

C. C. M.

THE PROTESTANT ADVANCE

SOME of the daily papers gave notice, recently, of the arrival in this country of certain delegates to the Congress on Christian Work which was recently held in Panama. For this reason there was to be held in a theater of this city a great meeting to which all the Evangelicals of Santiago were invited, in order that they might hear the message of these delegates and come to know of the decisions formulated in that great assembly. This invitation provoked our curiosity. We had heard mention of this Protestant sect which our people had christened with the picturesque name of "Canutos." We had the impression that the Lutheran religion had gained some ground among us, thanks to the persevering labor of the Salvation Army which under pretense of fighting alcoholism is carrying forward a formidable propaganda in favor of Protestantism. In a word, we were convinced, beforehand, that Protestantism, in spite of its exotic character as regards the mentality, the mode of life and the religious traditions of our people, had gained a few adepts among the Chileans.

But we never thought that the thing might assume greater proportions. In going to the Comedy Theater, we imagined that we would find it more or less filled with foreigners, numerous misses and ladies, a few Chileans more or less curious like ourselves, a few women of our land, and a very, very few specimens of the male citizens of the native land of

O'Higgins, and Arthur Prat, who, as is known, are ardent devotees of the Virgin of Carmen.

Our surprise, therefore, was great, when we found the theater full from the pit to the highest gallery, all the seats occupied by a gathering that, it is true, was cosmopolitan, but in which the national element predominated. In the main floor numerous foreigners were to be seen, both men and women. There were also present a good number of Chileans, and of Chilean women, in particular. The same may be said of the boxes. But when we came to the galleries there was a complete dearth of foreigners. The creole element filled them completely! Men and women were crowded together in them, like clusters of grapes, without showing the slightest weariness in that ill-smelling thick atmosphere. One might think that we were to witness the debut of some famous production, and that in anticipation of the coming pleasure no one paid the slightest attention to the inconveniences of the moment.

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Thus the moment came for the opening of the program. The curtains were drawn and the platform came into view occupied by the desk of the president, and behind this, a group of ladies and gentlemen who, as we afterwards saw, formed the chorus of singers. In the front row there were a number of gentlemen who wore the high collar and the frock coat which are the characteristic dress of the Protestant pastors and professors in the colleges which the sect has among us. At one extreme of the platform sat Colonel Bonnett, the head of the Salvation Army in Chile. And scattered

over the platform were brigadiers, soldiers and female soldiers of that same army, with their characteristic uniform.

The program was begun. A gentleman who occupied the place of president and who, we understand, was a Bishop, invited us in the Portuguese tongue to sing a hymn. It should be stated that as the people came in all received a small booklet full of religious songs. At first, we supposed it was a sort of keepsake, such as is given out at concerts, but we were to find out that it had a practical application. The booklets contained just the hymns which were to be sung. In this way, the audience could accompany the chorus on the platform and the singing soon assumed the character of a general invocation.

When the hymn was finished, the Bishop President gave us in a few words the object of the meeting. There were present three delegates to the Congress of Panama and they desired to speak to the Chilean Evangelicals. We were to hear three renowned orators, and they would speak to us, respectively, in the language of Shakespeare, of Camoens and of Cervantes, since one of them was a North American, another was a Brazilian, and the third an Argentine.

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Immediately he presented the North American, adding the consolatory notice that his discourse would be translated into Spanish by another Reverend. And so it was. The North American orator arose and with great emphasis began his discourse with a vibrant salutation to Panama, in which he dwelt on the great work of the Canal and described it as one of the great triumphs of human energy and skill. He then spoke of the meaning of the Congress at Panama, in connection with the religious ideals pursued by Protestantism. There were in that Congress twenty-one flags, which signified that there were just the same number of peoples who were thirsty for the Gospel. Those flags spoke of liberty, of wealth, of commerce, of power, and yet neither liberty, nor wealth, nor commerce, nor power was sufficient to make these peoples happy, unless, together with having these things, they lead a religious and spiritual life. It pained him to confess that not all those peoples were living according to the teaching of Christianity, among them his own land which he so dearly loved. But in order to live like a Christian it was necessary to snatch men from the darkness of ignorance. Therefore, one of the duties of the Congress should be that of aiding in the diffusion of knowledge in such a way that at the side of each temple there should be a school where mankind might learn

*Note. All Protestants in Chile are called "Canutos," the name being derived from that of Sr. Canut, one of the best known of the early preachers. The term is one derived, such a "Dowieites," etc.

to read in the great book, in the Book of Books, the Bible, where are to be found the destinies of humanity.

Such was the discourse of the reverend North American, which, thanks to the interpreter, was perfectly understood by all his hearers, although in the translation a good part of the emphasis and fervid eloquence was lost. The orator and the interpreter did not compliment each other, for in temperament they seemed to be diametrically opposed the one to the other. But in spite of this the matter was perfectly understood, and this was what interested us.

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After we had sung another hymn as before, the Reverend President announced that we were now to hear the language of Camoens, or, in other words, the Brazilian orator. He was a gentleman of venerable aspect, of splendid figure, and with long, white beard. By the terms in which he was introduced we learned that he was an eminent Presbyterian pastor in Rio de Janeiro. His language was essentially mystic. His discourse was really a sermon on the need of the spiritual life; that is the religious life, not only for individual felicity but also for the felicity and grandeur of the nation. He insisted, in particular, on the transforming power of religion. The sciences, art, riches, cannot in themselves regenerate the individual. Only religion has power to illuminate the conscience of the penitent thief and to place in his lips the redeeming word of pardon. Religion, the divine principle that fills it, was that which produced a reaction in Saul of Tarsus and converted him from an implacable prosecutor of the Christians into a formidable champion of the Church of Christ, into the great Apostle Saint Paul.

The orator becomes more and more enthusiastic, more and more fervid. His tropical imagination suggests brilliant smiles. Taking a walk on Santa Lucia he found a strange inscription: "To those who are expatriated from Heaven and Earth." The place which is today one of the most enchanting parks in this city, was, at one time, a cemetery. In the same way ought religion to work in the soul, transforming it, purifying it, beautifying it. The human heart, too, is customarily a cemetery, in which lie faith and hope. That heart must be awakened to life, infusing into it the spirit of Christ. It must be converted into a garden, from which man can address the Creator with those immortal words, "Our Father, who art in Heaven!"

The assembly, carried away with its emotions, applauds wildly. A breath of mysticism passes through that theater which is called the "Comedy."

A still more fervent hymn is sung with the greatest unction, as a harmonizing echo of the discourse. Then the president introduces the Methodist pastor of Rosario, Argentine, who is to speak to us in the language of Cervantes.

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This orator shows from the very first moment that he knows the weak side of the Chileans. Consequently as soon as he advances to the front of the platform he takes out two flags, one the Chilean, the other the Argentine, and unfolds them interlaced. A thunder of applause greets

this simple maneuver and when he salutes the flags, evoking the glorious days of Maipo and Chacabuco, we have no power to describe how the thunder is converted into a veritable tempest of applause.

The discourse of this orator is an apology for Protestantism. He makes it clear that this is the revealed, the only religion, founded by Jesus Christ himself. His striking gestures, his sonorous voice, his vigorous phraseology, his sober mimicry all give to the orator the air of one who is carried away by his passion, of one who is vehement, a fanatic. His conceptions are like his physical characteristics, instead of convincing he seems to crush down opposition. They, the Evangelicals, admit one only God, one only law, one only Lord. One only God, that is to say a loving Father, who does not punish his sinning son, but sacrifices himself to save him. Only one law, that is to say the Bible, which is the only code according to which the Evangelical ought to adjust his life, there being no human power which can oblige him to accept other rites or precepts. One only Lord, one only mediator, one only priest, one only way to reach God, that mediator is Jesus Christ, and with him there is no need of more.

This fervid discourse has produced a suggestion of mysticism. When the orator speaks of God there fall from the galleries such phrases as these uttered with trembling voices: "Hallelujah!" "Glory to God!" But little was lacking to produce symptoms of hysterics—cries, sighs, self-accusation. The atmosphere was saturated with these spiritual aspirations.

♦ ♦

The orator feels that he dominates the situation. His voice, far from becoming hoarse, in spite of the high pitch in which he speaks, seems to grow stronger and stronger. Protestantism not only interests itself in the soul, he says, it busies itself, too, in material things. It is a valuable ally to education and social progress. In it there is no human inequality. Inequality is an invention of man. God has all his children absolutely equal; and if there are beings who die of hunger and have no bread with which to fill their mouths, this is not because the common Father is a miser. The earth produces three times more than what humanity needs for its support. The trouble lies in the fact that man has forgotten that he is a brother of man, and that it is not lawful for him to build his happiness on a heap of corpses. But the benefits of Protestantism are not yet exhausted. It is under Protestantism that the arts and sciences flourish. The nations that march in the very vanguard of civilization are those which profess the Evangelical religion, and if it is true that some of those nations are now at war, it is perhaps that in them is being produced again the episode of Job, the Patriarch. Satan, who was zealous of his fidelity to God, overwhelmed him with suffering and disappointments. But inasmuch as his faith held true, the Lord recompensed him, returning to him more than he had. So in the present case! Satan, envious of the splendor which those nations, under the protection of the Gospel, had reached, has unchained on them the horrible plague of war. But surely they will rise above

this trial and God will return unto them, with interest, that which they have lost in order that they may continue their glorious way!

Thus spoke the orator, and with a final hymn this meeting of the Evangelicals of Santiago came to an end. The congregation went out with a grave demeanor, receiving at the door a copy of "El Heraldo Cristiano," which we understand is like an official organ of the sect.

For us, all this had been a revelation. Protestantism has advanced considerably among us. Its apostles, those who propagate it, its elements of action, are formidable. We propose to study, with all calmness, and with a spirit free from passion, that which the advance means for the country. We believe it involves grave peril for our social tranquility, for the harmony of the Chilean family. Far be it from us to suppose that its agents and propagandists deliberately pretend to create these disturbances. But their work is bound to have such an unfortunate result, because they aspire to the making of Protestantism the national religion; and this pretension, as history shows, has made seas of blood to run and has sunk in misery those peoples who have fallen into those abysses of misfortune known as religious wars.

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LLOYD-GEORGE ON TEMPERANCE

Mr. Lloyd-George has again shown that his heart is on the right side in the cause of Temperance reform. To "a deputation from the Temperance Council of the Christian Churches," at Hotel Metropole, London, he took strong ground and reiterated convictions long held and frequently expressed. Speaking of his hopes of eradicating the evil by elimination of the traffic and of even carrying the leaders of "the Trade" with him at least for the period of the War, Mr. Lloyd-George said:

"There are many changes which I hope we shall accomplish through this War, but this will be the greatest and most beneficial change of all if we succeed in carrying it through. If it is possible to convince the nation that the success of the great task which has been undertaken depends very largely upon removing this drag upon its efficiency, then I feel confident that we shall regard this, however successful we may be in a military sense, as the greatest triumph of all."

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RELIGION ABOVE THEOLOGY.

Opinions divide; purpose unites. Whenever Christians become fully aware of this truth, a long step will have been taken toward real Christian unity. So long as we strive for union on the basis of unanimity of opinion we will be doomed to disappointment. That which will bring in an era of Christian union is the dominance of a common purpose. Before we can hope for real purpose, at least a majority of Christians must reach the point where they put religion above theology, Christ above creed; but we will not reach that point until the divine purpose which actuated Jesus Christ—to make men in his likeness—takes precedence over the effort to induce men to conform to our opinions.—Presbyterian Advance.

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Let us learn that if we are bent on doing our duty we must be prepared to suffer for it. Never to suffer for doing our duty may be to fail in doing it at all.—Bishop Thorold.

The Gospel of the Guns

A Sermon Preached at the Memorial Church of Christ, Chicago.

BY HERBERT L. WILLETT.

OUR country is confronted at the present time by the most outstanding peril it has faced in our history. This is not the danger of invasion from without nor uprisings within. In spite of all alarmist reports, the nation knows in its heart that no enemies are likely to be encountered if left to their own initiative. Our danger is rather the arousal of a new and strange sentiment of militarism for which there is no analogy or precedent in our experience. A wave of excitement is moving over the United States. Instruments of public information are filled with disquieting rumors of the dangers which menace the nation. Newspapers of a certain type are filled with cartoons to editorials with the war spirit. Upon the screen the lessons of preparedness are portrayed in the most lurid colors. Banquet tables are the scenes of fervid oratory in behalf of military and naval efficiency, and even the public schools are invaded with the same spirit.

OUR RELIANCE NOT IN REGIMENTS.

In the past our army has been small, scarcely more than enough for emergency service in times of uprising against the law. This has been our deep pride. Our reliance has been placed not in regiments and cannon, but in the intelligence and the moral character of our citizens. Our navy has received far more attention, and though we knew that it did not in any manner compare with the navies of some of our transatlantic neighbors, we have been satisfied to allow it to take its place in the line of navies at a point where our dependence upon moral rather than physical forces would be illustrated. Our people have been respected in all corners of the world, not because of any military equipment but because of the nobler qualities of integrity, efficiency and good will.

Suddenly we are confronted by the cry for preparedness. This seems a good word, and most of the American people believe in it without argument. Yet, of course, one likes to know the meaning of such a term, and it is one of the perplexing features of our present discussion of the theme that there seems to be no agreement among its advocates.

There are those who demand that we shall have an additional fifty-thousand soldiers and ten battleships. Such people are denounced as cowards and laggards by those who think we ought to have a hundred-thousand more troops and twenty more battleships. And these in turn are only triflers and mollycoddles in the estimation of those who think that nothing less than two hundred thousand soldiers and forty additional battleships will suffice. It is a sliding scale of estimates. No one seems to understand where the limit is to be placed.

THE BURDEN OF MILITARISM.

It is quite proper that the United States should be prepared for national emergency. But does this mean, as many are saying and as the President himself, perhaps under pressure, has intimated, that our navy ought to equal those of the two strongest nations of Europe?

Nothing is more conspicuous in the recent history of both England and

Germany than that after enormous and exacting outlays for military and naval preparation during the past ten years, both are now declared to have been essentially unprepared for the war when it began.

We wish to be ready for eventualities, but we ought not to go in for a program which has seemingly no limit, and which commits us to the insupportable burdens under which the nations of Europe have groaned during the past decade. Yet these burdens are now declared to have been insufficient to prepare for the event that was precipitated. Does America wish to take that curve?

If the menacing words of men who call themselves experts are to be taken seriously, then no amount of preparation short of the militarization of our entire life would suffice for adequate protection. Is that the avenue we desire or are willing to choose?

The menace of invasion is held before the alarmed vision of the American people. Pictures of war and its devastation, of the destruction of cities, and the outrages to be expected from foreign troops, are made vivid and threatening. From whom may these invasions be expected?

There are those who say Germany. But there is little logic in such an assertion regarding a nation already strongly represented in our population, and now ringed round by foes with whom it will take every atom of her strength and every ounce of her treasure to reckon. Japan, say others; forgetting the fact that the brilliant and progressive nation across the Pacific has everything to lose and nothing to gain by a war which would deprive her of the American trade, the one item of all which she most covets in the western hemisphere.

AMERICA'S NATURAL FOE.

If the United States has an enemy to fear it is Great Britain, with whom we have already had two wars and who is our nearest neighbor territorially. It is never with distant nations troubles of this kind arise, but with those close at hand, as the story of France and Germany, of the Balkans, of Greece and Turkey and of the present war abundantly prove. And yet the folly of apprehending any danger of war between the United States and Great Britain is admirably illustrated by the fact that since 1817 we have had no forts along the Canadian frontiers and no ships of war in any of the border waters. War with Great Britain is unthinkable. And yet she is our nearest neighbor and historic rival.

Should the American people under the spur of excitement and alarm depart from their time-honored attitude of constructive diplomacy rather than irritating aggression? If they should forsake the role of friendship and good will for all nations west and east, it would be the cause for the greatest disappointment to the enlightened sentiment of the world.

WHAT EUROPE THINKS OF OUR PANIC.

Already the European press of both contending parties and of the neutral nations expresses surprise at America's sudden military obsession. Eminent statesmen in the lands which on other grounds would be glad to see America in-

tervening in the present conflict, utter sentiments of astonishment and chagrin that the one people who might set the example of self-possession and dependence upon the great moral forces of life should undertake to imitate the fanatical war spirit of Europe in the effort to prepare for eventualities. Already certain anti-American newspapers in Japan are using the pretext of America's war preparation to arouse their own people to the peril of an American invasion.

"Preparedness," in spite of all specious arguments, is the most irritating cause of war. The leaders in Europe's present tragedy are the best proofs of that statement. Preparedness, instead of offering a national insurance against war, is the assembling of inflammable and explosive material which needs only the match of excitement to wreck all hopes of peace.

WHO IS TO PROFIT?

And who is behind this gospel of the guns? First the military experts, who, as is natural, look at matters from the military point of view, see in the outbreak of war the opportunities for their own promotion, and magnify their branch of the service. It must, however, be acknowledged with satisfaction that some of the ablest of our military and naval experts have expressed themselves as completely satisfied that our present equipment of troops and battleships needs but modest augmentation; that our harbors are impregnable and that the futility of attempting to land forces on our shores at any point is completely demonstrable.

The second of the forces behind the guns is the maker and seller of munitions of war. It needs no argument to show that where enormous profits are made conscience has little voice. It must not be supposed that such men and companies, which are entirely international in their sentiments and therefore unconcerned as to what nations may fight, are necessarily desirous of war. Peace upon a militaristic basis is just as profitable as war and more enduring. Equipments soon become out of date. Ships have to be dismantled, and artillery grows archaic.

But the maker of war material is never out of employment as long as the spirit of preparedness prevails. It is not strange that great manufacturing plants like the Bethlehem Steel Company are glad to spend large sums of money in public protest to the American people against government manufacture of war material. The proofs that these companies have charged our government prices far in excess of those charged some of the European nations sufficiently account for their desire to keep such munition-making in private hands.

WHERE HAS THE MONEY GONE?

And while considering this question of war materials and their cost, one feels like asking why it is that after an expenditure during the past ten years of a sum for military and naval equipment considerably in excess of that which even Germany has contributed to the same items, the American people are confronted with the astonishing statement that we are pitifully unprepared for war? Making all due allowance for the higher

cost of living and for our larger population, there is still an astonishing discrepancy between our outlay during the last decade and the results as they are now described by the alarmists. Where has this money gone, and what assurances can be offered that the enormous sums which eager advocates of preparedness are now demanding would be spent with greater economy or to a more efficient end?

The most useful ally of the advocate of a vastly increased military and naval establishment is the terrified citizen, who reads alarming statements in his favorite newspaper, or looks upon appalling pictures of his country devastated by foreign invaders, or who listens to eloquent pleas in behalf of an armed nation, and believes that these are sober representations of fact.

It is apparent that a very considerable company of the American people have been greatly alarmed by the wave of information, or misinformation, which has flooded the United States. But sober second thought will remedy much of this. When the remoteness of actual danger is considered, when it is understood that nothing less than heavy taxation and some form of conscription can furnish the means and the men for the kind of preparedness demanded, there will be a slow but steady return of the tide and better judgment will prevail.

The American people wish to be ready for real emergencies, but they have no desire to rush into huge and extravagant expenditures for the profit of the promoters of war, munition makers and money lenders, and at the menace of phantom dangers.

UNDERMINING THE FOUNDATIONS.

The most serious of all the charges against the present militaristic propaganda is that it is a deep and sinister attack upon the very foundations upon which the Republic rests. Those foundations were the belief in the prevalence and efficiency of national justice, sobriety and virtue as the greatest safeguards of national life. Militarism is an affront to the entire Christian sentiment of our age. It is the trust in guns and forts rather than in character. Preparation of a reasonable sort is wise and timely. One believes in a police force and a fire department, but no one believes in arming a city in fear of a fancied attack, nor of putting pistols in the pockets of the population because of the dangers which the street offers.

The present clamor for war preparation is an insult to twenty centuries of Christian teaching. Its advocates are practically saying to Jesus, who believed in the supremacy of good will and the preparedness of brotherhood: "Master, you are wrong. We like your words

when they are read in church, but your ethics and your social teaching will not work when applied to modern life." It is this bald scepticism, this crude denial of the practicability of Christian teachings, this cynical unbelief in the progress of the world toward justice and humanity, that constitutes the most serious indictment of the present preparedness hysteria. It is a shameful plunge into the infamy of force.

WHAT IS AMERICA'S TASK?

It does not take much courage in these days to demand a great army and navy. It is the way of popularity. Much braver are the men who are protesting with all their power against an obsession which is attempting to lead our nation backward into the twilight of the brute forces from which we had begun to boast of being emancipated.

Away from this madness of militarism the faces of the lovers of righteousness must be set. The task of America is higher. She should be a teacher of morals to the world. She has the power to be the healer of the afflicted, as she has proved herself a thousand times. She ought to be the beautiful pioneer in the vanguard of the world's progress toward democracy and peace.

It is for every citizen of the Republic to choose on which side of this issue he chooses to stand.

Ministers and Militarism

By Simeon Strunsky.*

EIGHTY-AND-EIGHTY clergymen of New York addressed a memorial on preparedness the other day to the editor of the "Times." Being preachers, they were careful to set out from a text. But being men with a firm grasp on realities, they did not take their text from what Jesus said on a mount in Galilee, or from what the son of Amos said on a mount in Zion, but from what the president of the New York Life Insurance Company said at a dinner of the New York Chamber of Commerce.

The Church has grown restless under the charge that in the matter of efficiency it cannot compare with any one of our model steam laundries, and it has recognized that if it is to make any show at all against the movies it must enter into the common life. That is why the leaders of the I. W. W. quote from the Sermon on the Mount, and members of the Central Federated Union quote from Isaiah, and speakers at the Wholesale Furniture Dealers' Convention quote from Epictetus and the ethics of Confucius; whereas ministers of the gospel are given to quoting from the Statistical Abstract for the year 1914, unless it happens that the pulpit is occupied by a representative of the Navy League.

It goes without saying that the memorial of the eighty-eight was a plea for adequate preparedness. Not that the signers were in favor of war as against peace; only in common with the president of the du Pont Powder Works, the directors of Bethlehem Steel, the publicity manager of the National Security League, and Senator Fall, of New Mexico, they believe in arming for peace, for

righteousness, and for the brotherhood of man.

Looking forward to the time when the swords shall be beaten into ploughshares and the spears into pruning hooks, they advocate as large an available supply of swords and spears as possible in order that the final operation may be all the more dramatic. I am not misquoting: "If we arm and say to Europe that we are ready at any time to disarm!"—so spoke the president of the New York Life Insurance Company, and thereby gave fitter expression to the conscience of the Church than the eighty-eight signers of the memorial could find in any other authority on life insurance either in earth or in heaven.

"The opportunity of a thousand years," the Prime Minister of Japan is said to have called the present war. He was thinking of the advantages lying open to Japanese ambitions in China. Today holds the opportunity of a thousand years for a thousand different businesses and professions and interests and movements; except apparently for the only going concern which is more than a thousand years old—the Church.

There is opportunity for Japan to establish itself in China, and for the National City Bank to establish itself in South America, and for dyestuffs to establish themselves in America, and for woman to establish herself in economic equality; opportunity for an American merchant marine and for an independent India and for government ownership of railways and mines; opportunity for the chemists who are now experimenting to their heart's content regardless of cost; opportunity for the orthopedists all over Europe who have revolutionized the science and art of artificial legs and arms; opportunity for the surgeons and for the serum specialists; opportunity

for the gasoline and motor specialists. Hardly a trade, a profession, an industry, a branch of commerce which does not find in the great woe of today the material and the impetus to expansion and triumph.

Except the Church. Distrustful of its mission, timid in its methods, eager to placate rather than to convert, to be accepted by the crowd rather than to draw the crowd to itself, it faces the opportunity of a thousand years, blind or afraid or both. The chemist has no lack of faith in his formulas; and he synthesizes cheerily in his laboratory in response to the outcry from the General Staffs for rubber, cotton, copper, salt-petre. But the Church has not sufficient faith in its formulas of peace to attempt a synthesis of world-brotherhood. The surgeons, out of the mangled fragments of the human body, are building up new bodies, new organs, new functions. But the Church will not take up the sorrows and pities and crimes and repentances and longings for escape from the nightmare of today, and try to mould them into a new world conscience.

• • •

When the war is over science and commerce and labor and social organizations will have their new programs and methods. But the Church apparently will be content with its present formula, so well summed up in the memorial of the eighty-eight: "believing that the decision as to what form our preparedness shall take may best be left to the responsible officers of our government and that the rest of us will best fulfil our duty as ministers by earnest prayer and spiritual counsel."

That is to say, when it is a question of shaping the destinies of the world towards the murderous competition of arms or towards peace, it is proper that the responsible officers of our government

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shall be influenced in their policies by the Tammany Hall organizations of the Twenty-first Assembly District, but the churches of Christ have no opinion to offer.

To be sure, the Church believes in peace, but as a practical organization it cannot venture into rash experiments. These it must relegate to speculative and pioneering organizations like the American Federation of Labor, the Socialist Party, the Chautauquas, the Granges, and the Suffrage Societies. The history of the struggle for world-brotherhood in the year 1916, when it comes to be written, will show the names of Liebknecht, William J. Bryan, Samuel Gompers,

Bernard Shaw, and Christabel Pankhurst. Only one name which people will look for is likely to be missing.

A great opportunity, and a great refusal such as Dante would have punished severely. An error from the spiritual point of view and a very bad mistake from the point of view of business. For if the signers of the memorial were to consult the president of the New York Life Insurance Company, that experienced man of affairs would be the first to tell them what an extraordinary chance for investment they are overlooking, at a comparatively small risk and with enormous profits in sight. He could

tell them that if it is safe for labor unions and farmers' associations and Socialist parties to stand up for world peace, the risk is not too great for the Church. He might even tell that a great many people who are too timid to speak up for peace would find it only natural for the Church to stand up to a task for which they as simple men are too weak. He might tell them that the Church would be in more numerous company by summing to its side than by running after the crowd.

At any rate, he might warn them to think twice in the future before asking plaintively, "What is wrong with the Church?"

Union Churches

Federation of Scio, Oregon.

A successful federation of Baptists, Disciples and Presbyterians exists at Scio, Ore. The initiative in the movement was taken by a Presbyterian evangelist, who found the three congregations practically inactive in the midst of a community spiritually dead. A revival meeting of two or three weeks so quickened the religious life of the community that a mass meeting was called, the outcome of which was federation. A Disciple minister, Rev. H. B. Iler, was called as pastor. The present situation is satisfactory to all parties. Mr. Iler writes that religiously the people consider themselves as now "living on the hills where there is honey in the rocks," and that there is progress in all departments. The Sunday-school has an attendance of from 65 to 75, and there are frequent conversions.

This church has not cut itself off from the fellowship of other churches in good

works. It has a Missionary Committee of six members, two from each denomination, who are responsible for the missionary offerings of the church, and who divide the offerings equally among the boards of the bodies represented in the federation.

Church Unity and Community Efficiency.

That there is an intimate relation between the denominational divisions of the church in rural communities and the social inefficiency of these communities is the testimony of Prof. Walter Burr, Director of the Rural Service Department of the Kansas State Agricultural College. In a recent letter to this department Mr. Burr says:

"Our department is not avowedly interested in the matter of bringing about union or the federation of churches. However, when we touch the rural situation in its relation to the church, we al-

most invariably discover that the divided condition of the Church is at the basis of much community inefficiency. Also I find that many of the people in the rural communities have definitely recognized this situation, and profess to be ready for some kind of church union. The consummation of such union proves not always such an easy matter when it comes to the decision as to what each faction will surrender. After considerable experience and observation in this field, I have come to the conclusion that church union or federation will not be brought about by eliminating differences, but rather by the people getting some grand new vision of a truth which will be to them so big that all differences will for the time being dwindle into insignificance. I believe that this vision will prove to be one of personal righteousness for the sake of community happiness as a means of approaching the Kingdom of God on earth."

The Minister's Wage Again

Attention is again drawn to the poor pay of ministers of this country by the recent desertion of one of their number in favor of the vaudeville stage. "I left the Congregational Church," says the Rev. Frank Walter Gorman, of Portland, Oregon, "because I felt that it was more honorable to work for an honest dollar singing in vaudeville to pay my debts than to sing psalms and dodge them."

The New York Times thus comments: "That this is sound ethics, and even sound religion, no one will dispute. Yet hundreds of poor ministers, in the same situation as the Rev. Mr. Gorman, are standing bravely by their posts in spite of the handicaps of which he complains.

Their burden is great, but they feel, too, that their mission is high, and they would regard it a prostitution of their talents to turn from the earnest work of the Church to the spectacular role of the footlights. Mr. Gorman, perhaps realizing this, pleads that 'one reason for my taking this step is to focus the lime-light on the condition that makes it necessary.'

"The ministry is the most poorly paid profession in the United States. In the Congregational church, which may be taken as typical of the condition in other denominations, the average salary of preachers is under \$800. 'Less than 2 per cent of the churches,' according to a

recent statement of the Church Pension Congress, 'pay \$3,000 and upward, more than half pay not over \$1,000, and one-quarter pay not over \$500.' For men who have prepared for their exacting duties by 'going through' college and a divinity school these are not alluring salaries. The average minister must wage a constant battle with poverty, nor can he look forward to a pension to take the place of his meager income when old age and infirmity come upon him. Until something is done to take the minister out of a position of humiliating dependence on charity, desertions from the Church to more lucrative professions may be expected to continue."

From a Possible Future President

FOR the banner over us is love; the motive that we cherish and illustrate is the motive of service; the gospel that we preach is the gospel for the whole world, which will never grow so old but it needs welcome the gospel of good will and brotherly kindness. Within the range of our activities is every soul that is hungry for a bit of gladness and sympathy, is every one that yearns for the touch of a true friend, is every community that yearns for honesty, that yearns for decency, is every one that can in his heart feel a true reliance that in the intense brotherly love and real capacity for mutual burden bearing is found the true significance of all that we prize in the government and the institutions of the United States.—Justice Charles E. Hughes.



EDITORIAL

CHILDREN'S DAY AND THE CHILD

CHILDREN'S Day for the sake of the heathen, we know about; but children's day for the sake of the child needs also to be understood. Everything the child does in the church and Sunday school fellowship is building up habits and ideals that will be powerful throughout later life. It may be convincing to talk about the thousands of dollars that the children gave last year, but it is far more significant to remember what this co-operation means to the church in the days to come.

The child is born into a narrow world and education is the task of bringing him into touch with every kind of reality. He grows out of his four walls and explores a front yard and perhaps runs away because of his intense desire to know what lies beyond. In religion, the garden gate has often been shut so the child never knew religion beyond the confines of a parish or a denomination. This child became the narrow-minded obstructionist of later years.

Children's Day is a special day in which the child is taught to look out on the big world from a religious viewpoint. The day which we use to emphasize the value of childhood in religion is also the day when we give the child a view of the great world field of humanity to whose service religion is consecrated.

It is not enough to instruct children. With every impression there must be corresponding expression. The Children's Day offering is to be justified from the viewpoint of religious education. Apart from what the money accomplishes in the big world—and that is important—there is the need that the child give expression to the interest that is begotten on Children's Day.

WHAT THE CONVENTIONS TEACH

MAY is the convention month of many of the great evangelical denominations of America. This year is one of special importance since the Methodist Episcopal church has its quadrennial conference at which questions of epoch-making importance are being considered.

The problems that are to the fore in these great gatherings are far different from those which engaged the attention of a previous generation. Only one deliberative body is engaged in any issue over doctrine, the Presbyterian. Here certain reactionary forces brought a heresy accusation against a whole presbytery; but this is after all a surface incident for that great denomination. The deeper currents are those which relate to a missionary policy that is outstanding for its wisdom, and to a social program which aims to reconcile the church with the alienated portion of our population.

The note of union is strong. There is demand for union within the denomination itself, as when the Baptists eliminated friction between two organizations engaged in home mission work. The broad spirit of the Methodist conference in meeting the plans for union with the Methodist Episcopal Church, South, is noteworthy and perhaps the most important religious event of the year.

Nor is there any plaintive note in these great organizations. The prophet who is always busy predicting the downfall of the church would find small comfort in these gatherings. The great evangelical bodies have grown. They are being entrusted with vaster sums of money than has ever been given them before. They are giving good

account of their stewardship. They command the advice and sympathy of some of the greatest men of the country, who have visited these national gatherings to make addresses. The story of these meetings is one to give heart to the whole church of God.

PREPAREDNESS FOR CHRISTIAN WORK

WITH the wavering of battle lines each day, the new post-bellum period draws nearer. It is clear that when this time comes conditions will be changed in many important regards. Even now trade routes are being altered. Industries are being transferred from one country to another. The thought center of the world may soon be located in some new country.

Unless the church is alert, she will suffer much loss in this time of reconstruction. Constitutionally conservative as religion always is, it sometimes makes changes too late to secure advantage from them. There will be a need of change of method and even perhaps a change of message when the world struggle is ended.

The American church faces especially the problems of a greatly increased immigration. The causes of immigration are poverty, military conscription, and lack of religious liberty. Most of these causes will be more than ever operative when the war is ended. Unless immigration is restricted, there will be a tide of aliens flowing into this country at the close of the war which will eclipse every past record. The reason they are not coming now is that they cannot get here. This alien horde will challenge the best the church has.

There will also be need of a change of message. It is in time of peace that most can be done to make permanent the world's peace. The church will have a unique opportunity to point out the folly of war and the blessings of peace. The world has in the past placed its trust for peace in many things which have proven disappointing. Commercial self-interest, armaments, treaties, alliances have all proved impotent.

The final peace of the world will rest upon a sense of brotherhood. This the church alone is able to create and maintain.

THE CHURCH AND PLAY

IN THE minutes of the Methodist Conference of 1796 there is a long list of rules for students in Methodist institutions and at the close is the general direction: "The students shall be indulged with nothing which the world calls play. Let this rule be observed with strictest nicety; for those who play when they are young will play when they are old."

Something like this was the attitude of many Christian communions in that period. Now the Christian college has gymnasiums, football, baseball and many other popular forms of recreation.

A change has come in the church's attitude toward play. In this twentieth century, the church building itself, like the Disciples' church at Danville, Ind., may use much of its roof to cover a gymnasium. The old-time attitude that play in itself is wrong has yielded to the healthier view that to deprive a child of play is sinful, and that even the adult ought to find time for play.

The church in handling the social problems of its young people has opportunity to show discrimination in amusement. The young people of the cities often spend evenings



in theaters of low grade, in dance halls of questionable repute and in other places hurtful to their young life. Play is educative when it is good play, and the church that is concerned with human life will take into account the standards and ideals of amusement.

CHRISTIAN LAYMAN PRODS THE MAYOR

WHEN Mr. E. J. Davis asked Chicago's mayor to accompany him on a Sunday visit to saloons that were open in defiance of the law, he showed up that portly gentleman as a sham reformer. His honor, William Hale Thompson, has received much credit for closing the city's saloons on Sunday, after they had been open in defiance of law for half a century. Some skeptical minds charged at the time that the mayor was more interested in a threatened indictment directed against him than in any notions of cleaning up the city.

Mr. Davis and his helpers in the Anti-Saloon League have recently been finding a good many saloons open on Sunday. On May 21, he called on the mayor to inform him of these saloons in operation. His excellency was not to be found. Then he called on the chief of police and found him lukewarm. Mr. Davis is now being interpreted by the mayor to the city as a secret friend of distillers and brewers. This Christian man, with a long record of service in the Englewood Christian church as elder and leader, can afford to have this ridiculous charge made against him.

In a general way, the conditions in Chicago have gone backward under the present administration. Vice grows more confident. The administration attitude in most of the labor struggles has been so noticeably in favor of the employers as to be a source of irritation and trouble. What Chicago needs is neither a "political" administration, nor a "business" administration, but a government that shall be at once moral, efficient and democratic.

MAYOR ANTAGONIZES HIS OWN CHURCH

MAYOR Mitchell of New York is now engaged in acrimonious controversy with some of the high dignitaries of the Roman Catholic church of his city. A city commission appointed by the mayor to investigate the institutions for public welfare brought in an unfavorable report on certain Roman Catholic institutions. Instead of profiting by his criticism, the Catholic leaders tried to have the report whitewashed. In this they have signally failed.

Roman Catholics have done far more in the way of philanthropy than have Protestants. While a new social movement in Protestantism is moving evangelical churches to many new enterprises, the Catholics have for centuries conducted hospitals, cared for orphans and the aged. This service is an honorable one, but the methods used are in sorry need of revision from the viewpoint of the new science of sociology.

The criticism of Roman Catholic institutions has proceeded in large measure from within the church. The Poles of America have been vigorously protesting the work of the parochial schools. In many cities the homes for erring girls conducted by the Catholic church have come in especially for investigation and criticism. No right-minded man could wish the Roman Catholics to do less in the way of human service, but certainly the community will never allow any church to conduct institutions that are not open to public inspection and that are not being operated upon a modern basis. Mayor Mitchell has everything to

lose and little to gain in his contest with ecclesiastics. His stand entitles him to the respect of good citizens everywhere.

CHURCH RECOGNIZES NEW CONDITIONS

THE church at Hannibal, Mo., recently raised the salary of its pastor, Rev. George A. Campbell, seven hundred dollars. An event of this sort is usually the occasion for congratulations to both pastor and people.

By some, however, this will seem the lavish giving of a big church that does not know what to do with its money; it is in fact the recognition by a congregation of its obligations in the face of new conditions.

In the last ten years many of the staple articles of living have doubled in price. This change of economic conditions has occasioned advances in many kinds of labor. Carpenters in many cities are receiving twice the wage they did ten years ago. It is a sad truth that in many communities they are now better paid than the Protestant clergy, though the clergy have much greater expense in meeting the public demands made upon them. Some day it will be recognized that it is just as iniquitous to hire a minister for less than he needs for a living as it is to hire an ironmoulder or someone else on an unfair basis.

In every great city there are a few ministers with large salaries—though not often with a salary that does more than meet the man's increased social responsibilities. In the same cities are many ministers on low salary. It will be seen, by a glance at the year-books, that the men who stay on their jobs are the men who are free to do their work without economic worry. Churches which pay living salaries find like all employers of labor that it actually pays to be just.

RECONSTRUCTION IN THE SUMMER

THE churches are quite conscious of the people who move out of the parish in the summer, but they are too little conscious of those who move in. There are the people who come to town to visit old friends, sometimes for several weeks. There are the many thousands of students returning from the universities and colleges.

These and many other facts should teach the church during the summer to look to these newcomers as a force to be organized and utilized in Christian service.

Lord, forgive us! Still we fling
All aside Thy offering;
Still we thwart Thy righteous plan,
And assail our fellow man;
Still we raise our bloody hands
And oppose Thy just commands;
Still Thy counsels we deny,
And Thy Christ we crucify.
Lord, forgive us! Lord, forgive!
Let earth's recreant nations live!
Still withhold Thy avenging sword;
Still we crave Thy mercy, Lord!
Still we ask for clearer ken,
And that soon may reign again
"On earth peace, good will toward men."

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris F. Jordan

Honor Sermon Editor.

The Brooklyn Eagle, of New York, is well known for its Monday edition containing the sermons of the leading clergy of the city. The editor of this feature for the past twenty-five years has been Colonel P. P. Sellers. To mark the quarter of a century service, a dinner was given in his honor by newspaper men and the clergy.

Dr. Grenfell Visits Boston.

Dr. Wilfred T. Grenfell visited Boston recently and when not visiting hospitals, he was in demand as a speaker before various organizations. He spoke for two hours before a large audience in Huntington Hall and told of the sanitary conditions in the army life of Europe. Dr. Grenfell thinks that a great many men in the army have been physically benefited, in spite of the dead bodies of men and horses to pollute the air. Those that were stoop-shouldered have been taught to stand up and the open air life has taken away the anaemic condition of others. Dr. Grenfell told of many cases of German frightfulness that he had personally come in contact with.

Death of Well-Known Clergyman.

The death of Dr. Nancy McGee Waters, pastor of the Tompkins Avenue Congregational church, of Brooklyn, removed the pastor of the largest Congregational church in this country. He suffered a broken hip this spring and following this accident, pleurisy and heart failure ended his career. He was widely known through his Chautauqua service and in other ways.

Dr. Carroll Gives Price of Converts.

According to the statistics furnished by Dr. H. K. Carroll the home expenses of the Baptist denomination are \$221.97 for each net increase of one in their membership; the Presbyterians spend \$314.95; the Methodists, \$328.08; the Episcopalians, \$818.09 and the Congregationalists, \$1,587.78. There are some other things accomplished with this money besides making converts, however, and there is some difference in the quality of the new members, say those who reply to deductions drawn from these figures.

Open Forum Council Meets.

The third annual gathering of the Open Forum Council met in Calvary Presbyterian church, Buffalo, May 7-9. Mr. George W. Coleman is father of the modern forum movement. It is an effort to bring together the church and the humanitarian idealists. Churches operating the forum on a Sunday evening throw the meeting open after a lecture for popular discussion of the thesis. The fourth annual convention of the movement will be held in Chicago next year. The Buffalo meeting brought together about seventy-five representative people from all parts of the country, among whom were Jews, Catholics and Protestants as well as some who are still outside the pale of organized Christianity.

When the sessions came to a close they all united in the Mizpah benediction.

Christian Union in Giving.

The secular press has been much impressed by the act of Mrs. D. Willis James in leaving large sums of money for the aged ministers of three denominations. Herself a loyal Presbyterian, she gave by will \$750,000 to each of three boards, Presbyterian, Methodist and Congregational respectively. These royal gifts will help the denominations named far on the road to the goal they have set for endowing the support of their aged ministers.

Methodist Union Nearer.

So far as this present General Conference of the Methodist Episcopal church could act, Methodist reunion has been brought forward to realization. A commission is appointed to confer on details with the Methodist church, South. This commission has power to convene the General Conference two years hence.

Imperial University will Study Christianity.

It is reported that the Imperial University of Japan will shortly put into its curriculum a course of study on Christianity. Baron Morimura, a Christian prominent in the empire is said to be behind the movement and is arranging to finance it. Wanda University has a Baptist missionary giving instruction in the Hebrew literature. These are but a few of the evidences of an increasing friendliness toward Christianity.

Centenary of Wittenberg Theses.

On October 31, 1517, Dr. Martin Luther nailed up the theses on the door of the church at Wittenberg which became the starting point of the Protestant reformation. This historic event will be remembered next year and five Lutheran bodies have already formed plans for a proper celebration of the centennial. The Lutherans express the hope that no animosities born of the present war may prevent America from doing the great reformer justice.

Virgin Birth an Issue With Presbyterians.

The Cincinnati Presbytery of the northern branch of Presbyterianism has made an overture to the General Assembly to have the whole New York Presbytery thrown out of the church for alleged heresy. Three young men were ordained this spring who are said to be weak in their attitude toward the doctrine of the Virgin Birth. These young men drew up and signed a statement of their beliefs. The statement is:

The essential religious conviction which I understand the Christian Church to have asserted in the doctrine of the Virgin Birth is a conviction which I hold with all my mind and heart, and which I desire joyously to preach to others, viz., that throughout his entire existence Jesus Christ was in the most intimate, vital relation with God the Father. His whole career was one of stainless purity and of utmost sacredness. I revere Jesus Christ because he has been to me the most complete manifestation in human history of the perfect character of God. I can account for

him only on the basis of his having been continually in the power of God.

More specifically with regard to the doctrine of the Virgin Birth: the evidence in the New Testament is, at best, relatively slight. I recognize that there are many Christians who hold as precious the view that Jesus had no earthly father. That sentiment is unassailable, inasmuch as no person now can prove that Jesus did have a human father. On the other hand, I recognize that there are many Christians, not lacking in piety or intelligence, to whom the view is not acceptable. I see that the earliest and simplest Gospel, viz., the Gospel according to Mark, makes not the slightest reference to the matter. I see that the latest, the most profound, the most speculative of the four New Testament biographies of Jesus, viz., the Gospel according to John, similarly makes not the slightest reference to the manner of the birth of Jesus. Peter, who perhaps first discerned the Messiahship of Jesus, and who is regarded by many Christians as the official head in the foundation of the Christian Church, makes not the slightest reference to the birth of Jesus. Paul, the most active missionary leader of the early Christian Church, and the most extensive expositor of Christian doctrine within the New Testament says not a word in favor of the Virgin Birth.

Consequently what two of the four Gospels omit, I cannot hold as essential. What Peter and Paul and the beloved disciple John never referred to, I cannot hold as essential. What our Lord himself never referred to, I certainly cannot hold as essential. In all my thinking and in all my Christian ministry I must keep this subject in the same proportion as does the New Testament itself.

Frankly, I do not know what happened at the beginning of the formation of the body of Jesus, and I do not feel disposed to speculate. But this I do know, viz., that far more important than physiological processes are the life and character and influence of Jesus. These facts are for me a constant, even an increasing, wonder and inspiration. Jesus is the highest that I know in human life. The theory that he had no earthly father does not make him for me any more adorable, and the denial of that theory does not lessen for me his absolute supremacy above all the sons of men. However he began to be, Jesus is for me the unique Son of God, my Lord and Master.

Attendance by Denominations at the Recent Laymen's Missionary Congress at Washington.

Baptist, Northern	107
Baptist, Southern	20
Baptist, Seventh Day	5
Congregational	100
Christian	22
Disciples of Christ	18
Evangelical Association	2
Friends	18
German Evangelical	10
Lutheran, General Council	9
Lutheran, General Synod	36
Lutheran, United Synod	15
Methodist, North	240
Methodist, South	47
Methodist, Free	3
Moravian	1
Presbyterian, North	154
Presbyterian, South	90
Presbyterian, United	20
Protestant Episcopal	174
Reformed in America	13
Reformed in U. S.	78
United Brethren	6
Unclassified	90
	1,287

The Sunday School

Lesson for June 18. THE PHILIPPIAN JAILOR.

Golden Text: Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. Acts 16:31.

Lesson Acts 16:16-40; verses 19-34 printed. Memorize verses 33, 34.

(19) But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, (20) and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city, (21) and set forth customs which it is not lawful for us to receive, or to observe, being Romans. (22) And the multitude rose up together against them; and the magistrates rent their garments off them, and commanded to beat them with rods. (23) And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: (24) who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. (25) But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them: (26) and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken; and immediately all the doors were opened; and every one's hands were loosed. (27) And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. (28) But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. (29) And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, (30) and brought them out and said, Sirs, what must I do to be saved? (31) And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. (32) And they spake the word of the Lord unto him, with all that were in his house. (33) And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. (34) And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

VERSE BY VERSE.

19. **Her masters.** There seems to have been joint proprietorship in these unhappy ministries to public superstition. Read also vs. 16-18.—**The hope of their gain was gone.** The opposition came from the low motive of profit. Just as soon as business was damaged the teaching was wrong.—**Into the market place before the rulers.** The agora or forum, where business was done, social life centered, and the magistrates administered justice.

20. **Unto the magistrates.** There were two chief magistrates in every Roman colony.—**Being Jews.** The Romans held the Jews in great contempt.—**Do exceedingly trouble our city.** The trouble was not in the city, but the pocketbook.

21. **Which it is not lawful for us to receive.** The Jewish religion was permitted. These men were preaching other things.—**Being Romans.** This in proud contrast to the "being Jews" in v. 20.

22. **The multitude rose up.** An appeal to race prejudice is most likely to create a mob.—**The magistrates rent their garments off them.** The Greek word indicates that Paul and Silas were stripped, not just their backs bared for the rod. No chance given to plead Roman citizenship.

23. **They had laid many stripes upon them.** The professional scourgers were called lictors, and their rods consisted of a number of small rods bound together.—**Cast**

them into prison. Possibly for further trial.—**Keep them safely.** This charge the jailor interpreted to mean more punishment.

24. **The inner prison.** The dark cavern-like cell below the ground floor of the prison.—**Their feet fast in the stocks.** Consisted of two planks with depressions for the ankles; the upper was lifted and the prisoner's ankles put across, then it was fastened down.

25. **About midnight.** It seems from Acts 20:7 that this hour was not unusual and this may have been the usual devotions.—**Praying and singing hymns.** This may have been one act such as the singing of Psalms as a prayer.—**The prisoners were listening to them.** No wonder the prisoners listened, for they had not been accustomed to praise in the house of pain. Oaths but not prayers were familiar.

26. **A great earthquake.** The place and the time were noted for violent earthquakes (Prof. Lindsay).—**Doors were opened.** The quake caused the fastenings to become loose.—**Bands.** These crude fastenings could easily be loosed by the earthquake.

27. **The jailor.** He was probably a centurion.—**Was about to kill himself.** Knowing that he must suffer death for the escape of his prisoners. The same death as of the prisoners who escaped.

28. **Paul cried with a loud voice.** Paul may have heard the cries of the jailor.—**Do thyself no harm.** These words of kindly interest must have sounded strange to the jailor. They show what the spirit of Jesus can do for one in trial.

29. **He called for lights.** He called for more than one light so as to be able to

see everywhere. See the damage and the prisoners.—**Fell down before Paul and Silas** He saw in the earthquake the power of God and in the men the messengers of God.

30. **What must I do to be saved?** The jailor remembered that these men had been preaching salvation in the name of God. He wanted to make their God his God.

31. **Believe on the Lord Jesus.** Paul's reply called the jailor's attention to the source of salvation.—**Thy house.** Thy house through his influence.

32. **Spake the word of the Lord.** These were words answering the questions about salvation that were in the jailor's mind.

33. **Washed their stripes.** He washed the blood from their bodies. Sought to make them more comfortable.—**And was baptized.** At a place suited for the rite. It was common for houses to have such places.

34. **Into his house.** It may have been above the court of the prison.—**Rejoiced greatly.** He does just as every one will do when he obeys the best within him.

TEST QUESTIONS.

1. What was the real cause of Paul's imprisonment?
2. What was the pretended cause?
3. Why did they not give the real cause?
4. What was the condition of the slave girl?
5. How were Paul and Silas punished?
6. Describe the condition of an ancient prison.
7. What are stocks?
8. Why was the jailor about to kill himself?
9. How did Paul and Silas leave the prison?
10. What was the jailor's question?
11. Explain Paul's conduct at this point.
12. What famous Roman committed suicide in Philippi?
13. How did Paul know what the jailor was doing?
14. What bearing has the lesson on our conduct?

Motives to Religion

The Lesson in Today's Life.

BY ASA McDANIEL.

AN earthquake is shaky foundation for a religious resolution. It worked well in the case of the jailor. He came into the kingdom moved by fear. It may be a question as to just how much of this feeling should be used in forming religious conviction, but most of us are willing to give it a place. As the individual grows older he becomes wiser and fear is less and less needed for the formation of religious conviction. He places his religious life on a higher plane. When the great hopes and promises of the gospel fill and move our hearts we have no need of fear. If the love of God, like the summer's atmosphere full of sweet odors, should enfold our spirits in its warm embrace, the feeling of fear would be like the blasts of winter on the sensitive soul. Does gratitude stir our hearts so that to lay our powers and possibilities at his feet is only a grateful and easy task? Then away with fear! But if none of these higher motives control, then as we love our highest life we ought not to allay our fears in any other way than by seeking the grace of God to save us from the danger which occasions fear.

All life is emotional. The emotion of fear is not the only emotion taking possession of the jailor. Confused and tumultuous feelings rushed and crowded in upon him. They were emotions which he did not stop to analyze or question, and which he could not control. If this seems to any one the com-

mitment of life to the emotions, let him remember that irreligious experience has its controlling emotion also. The publican who smote upon his breast was an emotional man, no doubt, but he was not any more under the power of emotion in his penitence and humility than the Pharisee was emotional in the self-complacency which prompted his useless prayer. There was at least this difference: The Pharisee's emotion was narrower and meaner, an emotion occasioned by the thought of self, while the publican's emotion grew out of the thought of God. The religion which God honors and uses is one which not only convinces the intellect but which mightily sways the heart. The religious heart that never sings or weeps has not climbed the mountain of Christian experience where the atmosphere is clear and fragrant with the presence of the Holy God.

In these last days when our habits of thought are evolutionary, we are in danger of losing these finer emotions. We look upon character as a slow and steady growth, the result of education and training, and forget that these are full of emotion of the nobler sort. The character of today grows out of the experience of yesterday, and tomorrow grows out of today. Let us cultivate these holy emotions by increasing our knowledge of God the Father through Jesus our divine Lord and Brother.

Disciples Table Talk

Summer School of Religious Education at Canton, Mo.

The second session of the Summer School of Religious Education at Canton, Mo., will be held this year as last at Canton-on-the-Mississippi, June 20 to July 4. This is not a state nor district assembly, but is offered to all on equal terms, and possesses equal significance to all in subject matter presented, writes Chas. A. Lockhart, the secretary. Lectures will be given on Old and New Testament teachings, religious pedagogy and psychology, organization and equipment of the church school, and Christian sociology and ethics. These subjects will be treated by college teachers and specialists. The faculty for the two weeks' session will consist of such men as J. P. Rowison, Dr. H. B. Robison, Prof. H. M. Garn, Prof. A. W. Taylor, and Chas. A. Lockhart. The tuition for the entire period will be five dollars, and the splendid dormitories of Christian University will be thrown open for the entertainment of students while there. Much less than the average rates for board and room will be charged. The entire cost of transportation and entertainment should be less than twenty dollars for the two weeks of the school. The sessions will be held in the college building, which is in the center of a campus of twenty acres, a hundred feet above the city and river. The Summer Normal School will be in session, and the North-East Missouri Ministerial Retreat will be held the last week of the school. Many ministers will avail themselves of the advantages of the entire period, and young people can profit by the lectures between sessions of the teacher's course. A hearty welcome is awaiting everyone who wishes to combine pleasure and profit in a short vacation and inspirational religious study.

A Remarkable Bible Class in Litchfield, Ill.

It is a remarkable class taught by E. M. Austin, at Union Ave. church, Litchfield, Ill. The Loyal Sons' Class, with an attendance of from 75 to 150 young men, has won almost a nation-wide reputation. Over a hundred persons from a half dozen states visited the class last year to study its methods. A great service and a large attendance were reported on Mothers' day. A remarkable fact about this class is that it draws its attendance from five different towns, and the daily papers of Litchfield, Hillboro, and Montgomery gave half-page reports of the great Mothers' day service. E. M. Austin, father of the late Paul Austin, of the "Paul Austin Church Extension Memorial," deserves great credit for his remarkable work in the difficult field of youth.

Men and Millions Leaders Win Success in Hoosierdom.

One who was close to the work of the Men and Millions leaders, in their campaign in Indianapolis and environs, reports their work as follows: "From the first day of the preliminary meetings it was evident that Indianapolis and Central Indiana were stirred profoundly by the spirit of prayer that pervaded the whole movement. The emphasis was upon the life appeal. One of the greatest meetings of this kind was held at the Downey Avenue church. This was followed by a great meeting at the Butler College chapel. The entire team participated. For two hours the men and women of the team held the students in close attention to the appeals of the several fields. Then the life work cards were signed. One hundred and forty of the Butler young people promised on these cards to study seriously the life work and decide it in the interest of the Kingdom of God. The young people represented many denominations, and will strengthen by

their consideration the work of many religious bodies. The movement brought together pledges for a large sum of money, but in the language of one of the pastors, it left us richer than it found us. The benediction will rest upon us for many years."

Myron C. Settle Reports Work of Gary Religious Day School.

Myron C. Settle completes his second year's work as director of the Religious Day school, in Gary this month. Two years have given time to work out some experiments. The work as a whole is very encouraging. It is thought now that there is very little reason why this same work cannot be carried on in most any community where the



Myron C. Settle, who has proved that "a week-day school of religion is feasible."

churches and public schools can get together. A brief statement prepared by Mr. Settle follows: "Enrollments—Central church, 93; Glen Park, 80; Tolleston (not in session this year). The attendance has been most satisfactory. I see no diminution in the interest on the part of the children. It is just as good as it was at the beginning, and this in spite of the fact that the boys and girls are coming on their play ground time this year. The parents who all along have supported the school continue to give hearty co-operation, especially in enforcing some few indifferent ones to attend regularly. We have found, to my satisfaction at least: 1. That children can be interested in weekday religious instruction. 2. That parents can be so interested. 3. That a week-day school of religion is feasible."

Money Needed for New Alaska Missionary.

The money which makes possible the sending of Harry C. Munro to Alaska next month is supplied by R. A. Long, reports R. M. Hopkins. He will pay his salary this year and necessary expense of travel. Mr. Munro will need immediately upon his arrival a lot on which to build the first building. The money for this is expected to be supplied by the Bible schools. An Alaska Equipment Fund of not less than One Thousand Dollars is needed to purchase lots in Seward and perhaps Anchorage. One hundred organized classes are asked to give ten dollars each to this fund. Tulsa, Okla., had the first chance at this, writes Mr. Hopkins, and seven classes responded in less than seven minutes. "Who will be the next?" he asks. This is a

special fund called for this year only and it should all be in hand by July 1. Send pledges or cash marked "Alaska Equipment Fund," to Robt. M. Hopkins, Bible School Secretary, American Christian Missionary Society, Carew Building, Cincinnati, Ohio.

Special Campaign Closes at Lima, O., Central.

A campaign of ten specialized Sundays has just closed at Central church, Lima, O., with a big home-coming day. At least 16,000 people were at the various services. There were good sized delegations from the churches of the county and many former members came from abroad. The following ministers were present and made addresses: W. A. Brundige, Bluffton; Charles J. Richards, Lancaster, W. D. Fletcher, Vaughnsville, all of Ohio; George W. Watson, La Fayette, Indiana, and Prof. Errett Gates, Chicago Ill. A fellowship dinner was served at the noon hour. A. B. Houze, pastor at Central, was master of ceremonies. He writes that he believes that this special campaign has resulted in more lasting good to the church than could come from the average high pressure evangelistic meeting.

J. C. Todd Reports Progress of the Indiana University Bible Chair.

On the first of April the Bible Chair at Bloomington, Ind., began its sixth year. W. S. Rounds opened the work April 1, 1911. It had had a corporate existence since October 1, 1910. Two forms of work have been attempted, personal and class work. In addition to this much field work has been done, writes J. C. Todd, who is in charge of the Bible Chair. "For two years of the five," Mr. Todd further reports, "no class work was attempted, so we have had three years of class work, five years of personal work, five of extension work and five of financial work. In this time over one hundred students have been given systematic class room Bible study work, many hundreds have been touched in personal interviews, and the effectiveness of this type of work clearly proven. Two hundred and fifty churches have been visited and spoken in by the Bible Chair representative, and over six hundred addresses delivered on Christian Education, Christian Stewardship, Missionary Vision, and Life Consecration. More than two thousand personal interviews have been held with members of the church over Indiana relative to their support of the work and concerning the Christian's attitude toward wealth. More than \$50,000 has been secured in cash, notes, property and pledges for the Maintenance Fund and Permanent Fund. The Bible Chair now has assets valued from \$35,000 to \$40,000, the variation depending on the valuation placed upon two properties in Bloomington, and a farm in Hancock County. There is an indebtedness on the Permanent Fund of \$4,000 and against the Maintenance Fund of \$1,000. Part of the indebtedness on the Maintenance Fund is due to transferring funds from the Maintenance Fund to the Permanent Fund for the purpose of purchasing the present Bible Chair Hall across the street from where the old hall burned. The work of the five years represents large results considering the limited force at work, the money condition of the country during our period of existence, and the perplexing problems due to the pioneer nature of our work. We rejoice in seven young men committed to the ministry, three this year, several to the mission field, and many young lives consecrated definitely to real service for the Kingdom of Jesus Christ wherever their lot may fall."

Third District, Missouri, Meets at Eldorado Springs.

A P. Cameron, recording secretary, reports a most successful convention of Third District, Missouri. For the C. W. B. M. period C. C. Garrigues and Mrs. O. W. Lawrence were the chief speakers. The discussion of the work of the district took up most of the time. F. L. Moffett, Newton Bundy, W. J. Lhamon, Chas. H. Swift, James Miller, D. W. Moore, J. Will Walters, and others had part on the program. The

work of the young people was represented by Frank Lowe, Jr., of Kansas City, National Field Secretary, and he brought a great message, Mr. Cameron reports. The work of Religious Education occupied the last afternoon of the program. The speakers were C. C. Garrigues, James Miller, Newton Bundy, A. P. Cameron and W. J. Lhamon. The convention closed with a Christian Endeavor banquet. The speakers were R. W. Hoffman, of Springfield; A. T. Mahanay, Richland, and R. W. Funderburk, of Nevada. Next year the convention will be held in Joplin and will meet with South church. The newly-elected officers of the district are as follows: F. L. Moffett, Springfield, president; C. C. Garrigues, Joplin, vice-president; T. J. Moore, Springfield, secretary and treasurer; D. W. Moore, Carthage, and A. P. Cameron, Bolivar, members of board at large. The convention unanimously endorsed J. H. Jones again for District Superintendent of Missions of the district. It is due to his efforts, writes Mr. Cameron that the convention was a success. He has been sick for several months, but in spite of that fact has cared for his work.

—J. Kelly Pool, president of the Missouri Press Association, and a candidate for Missouri's secretary of state, is teacher of a large Bible-class in Jefferson City. This organization is said to be one of the largest and strongest in the state.

—T. L. Lowe, of Columbus, O., preached the convention sermon at the recent Ohio state meeting, held at Mt. Vernon.

—E. T. Cornelius and his congregation at Princeton, Mo., have just completed a new \$25,000 church home. Mr. Cornelius reports an increased membership—from 180 to 386—since he began work at Princeton. He was formerly pastor at Freeport, Ill.

—The church building at Streator, Ill., is soon to be rededicated, Charles D. Hougham, of Normal, Ill., being in charge of the exercises.

—The new church home of Central, Peoria, Ill., H. E. Sala, pastor, represents an expenditure of \$61,000. It has been announced by the pastor that there will be no call for money on dedication day. Evangelistic services are now being conducted at Central, Mr. Sala preaching and William Leigh singing.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—One of the most interested attendants at the recent Danville, Ind., convention was Mrs. Ira J. Chase, the widow of the former district pastor and Governor of Indiana. Mrs. Chase is over eighty years old, and lives with her daughter, Mrs. Horace Murphy, at Muncie, Ind. Mrs. Chase, although confined to a wheel chair, was the first to register at the convention and did not miss a session.

—George W. Brown, a Disciple Bible-school leader, as well as public school executive, whose worth is well known at Paris, Ill., where for several years he was one of the most useful of citizens and church workers, will go next year to the State Normal of Nebraska, located at Peru. Mr. Brown will take charge of the Department of Country Life and Rural Education. During the past year he has served as superintendent of schools at Pana, Ill.

—Northwest district, Indiana, has been divided, and S. R. Hawkins has been placed over the second section as evangelist. Mr. Hawkins has been pastor for some time at Oxford, Ind.

—The Oklahoma Disciples at the recent convention appointed a committee of ten members to bring the 1917 national convention of the brotherhood to Oklahoma City. The state's governor, the mayor of Oklahoma City and other leaders have promised to help win the meeting for Oklahoma.

—J. R. Perkins, pastor at First church, Sioux City, Ia., delivered five special addresses during the last two weeks of May. Four of these were addresses before high schools, and the fifth a memorial day speech. One of the commencement addresses was given at Council Bluffs, Ia.

—That Claude E. Hill, new pastor at First church, Chattanooga, Tenn., has made a good impression in the city, is evidenced by the following statement of a Chattanooga daily, made in reporting Mr. Hill's first service in the field: "The First Christian Church congregation which filled the church Sunday was more than pleased with both the personality and address of the new pastor."

—The stockholders of Bethany Assembly met at Indianapolis, on June 1, to consider a lease that has been prepared by the Board of Directors under legal supervision, the same to be issued to a stock company, for the

purpose of erecting a \$50,000 hotel and sanitarium on the crest of the hill overlooking the lake. The friends of Bethany Assembly will rejoice in this forward step that will make Bethany one of the most attractive places in the country. Other improvements are already under way that will add to the beauty of the Park and the comfort of the guests.

—The Endeavor Society at Elsberry, Mo., deserves special mention because of its abiding interest in the Orphanage at Damoh, India. These young people have supported one of the boys since the very beginning of the orphanage. Hiralal is the name of the boy cared for at the present time.

—At the close of a recent Sunday morning session at First church, Hutchinson, Kan., six young people of the congregation—three young men and three young women—came forward and volunteered as life recruits for the ministry and mission fields.

New Mexico-West Texas Convention

The annual convention of the New Mexico-West Texas Christian Missionary Society, marking the end of the ninth year of our co-operative work in this territory, was held at Albuquerque, May 15 to 18, inclusive. The attendance was not large owing to the fact that while Albuquerque is centrally located in New Mexico it is not centrally located for our churches and the distances are very great. The people who attended, however, were those most vitally interested in our work, and in program and spirit, if not in numbers, the convention was a big one.

The past year has been marked by steady progress in practically all of our missions. Two splendid church buildings, one at Albuquerque and one at Clovis, have been erected, placing these two missions in a position to become self-sustaining in a very short while. At Raton, where our cause has been seriously hindered and handicapped by division and debt for a number of years, we are happy to say the differences have all been adjusted and the various bodies, organized as churches at one time or another, have come together and are worshiping harmoniously and happily in the building that was erected a number of years ago. The church at East Las Vegas has practically cleared itself from debt on its property and looks forward to a new and better building in a not distant future. During the year 356 people have been added to our mission churches, and the independent self-sustaining churches have all had encouraging growth. The church at Pecos has joined our New Mexico-West Texas group and is lending itself in a very helpful way to our co-operative work. This church supports a missionary in its own and adjoining counties and assists also in supporting a missionary in Eddy County, New Mexico.

We are pleased to report that during the past year our missionary force remained in-

tact to an unusual degree. All of the missionaries, with the exception of two, who were present at the 1915 convention remained on the field throughout the year, and one of the two who left remained for eleven months of the year. This fact is one of the most significant we have to record. During the year the Rocky Mountain District was created and C. W. Dean, of Denver, was appointed as Missionary Superintendent. This district includes our territory, and Mr. Dean has lent valuable assistance to our work since his appointment.

The convention program was well conceived and carried out with a high degree of effectiveness. Grant K. Lewis, representing the A. C. M. S., Otis Hawkins, representing the National Benevolent Association and Miss Bertha Loeck, representing the C. W. B. M., graced the platform and presented messages with telling effect. The Albuquerque church, with Randolph Cook as pastor, performed the part of host in a most admirable manner. The convention took action toward some work among the Spanish-speaking people who reside within our territory in large numbers. Anticipating the ability of several of our missions to become self-supporting we made some plans also looking toward the better support of some of our missions that have in the past been quite sadly neglected. We are hoping that one or two churches will undertake the support of county evangelists, especially in counties where we now have a number of small missions.

The officers in charge of the work were re-elected, and the various missionaries went back to their several fields in high spirit. Clovis was selected as the place for the next annual convention.

Perry J. Rice,
President of the Board.

Facts & Figures from Disciples Fields

CALLS.

P. Y. Pendelton, to Valparaiso, Ind. Accepts.

G. W. Zink, Flanagan, to Onarga, Ill. Accepts, June 1.

Chas. A. Stevens, to Flanagan, Ill. Accepts.

Chas. L. Thornton, to Peabody, Kan. Accepts.

C. E. Rostifer, Chester, Va., to Beekley, W. Va. Accepts.

I. H. Beckholt, Topeka, Kan., to Moline, Ill. Has begun work.

W. C. McDougall, to Waukegan, Ill. First. Accepts.

T. L. Lowe, to Fourth Avenue, Columbus, O., to First, Portland, Ore. Declines.

W. M. Haushalter, East Orange, N. J., to Wilson Ave., Columbus, O. No decision.

G. E. Williams, to Lebanon, Ore. Accepts.

J. B. Dickson, to Glouster, O. Accepts.

Otto Shirley, Great Bend, to Marion, Kan. Accepts.

RESIGNATIONS.

H. C. Williams, South Joplin, Mo. Will

move to Lincoln, Neb.

M. A. Elkins, Lebanon, O.

H. A. Pearce, Herington, Kan.

W. W. Wharton, Roodhouse, Ill.

Benj. Smith, Payette, Ida.

N. T. Reasoner, Palisades, Colo.

J. C. Ghormley Ore., Montavilla church.

S. E. Childers, superintendency Inland Missionary Society.

EVANGELISTIC MEETINGS.

Harrison, Ark., F. M. Cummings, pastor; C. M. Sharpe, evangelist; 49; closed.

Pontiac, Ill., Ernest Reed, pastor; F. B. Thomas, evangelist; 89; closed.

Peoria, Ill., Central, H. E. Sala, pastor, preaching; Wm. Leigh, singing. Began May 21.

Colorado City, Colo., E. O. Sharpe, pastor; W. T. Brooks, evangelist; began May 22.

Madisonville, Ky., F. B. Thomas, evangelist; begins June 4.

Quincy, Ill., East End, L. A. Chapman, evangelist.

—The new officers of the Indiana state society, are: President, A. L. Ward, Lebanon; vice-president, L. E. Murray, Richmond; secretary, William Smith, Edinburg; directors, W. H. Book, Columbus; U. C. Stover, Indianapolis; C. M. Yocum, Rushville; O. E. Tomes, Ft. Wayne; Elmer Cole, Huntington; M. T. Reeves, Columbus, and O. E. Kelley, Terre Haute.

—In consideration of the value of paper today, over a hundred families of Osawatomie, Kan., church are saving all the paper that comes their way; this will be sold for the benefit of the church fund.

—P. J. Rice, of First church, El Paso, Tex., presided at the first session of the New Mexico state convention which met at Albuquerque.

—The Phillips University Bulletin, published at Phillips University, Enid, Okla., came out recently in the form of a "Zollars Memorial Number," in memory of the late E. V. Zollars, at one time president of the institution.

—A brotherhood has been organized at Owosso, Mich., church, with about fifty men enrolled. J. Frank Green is acting pastor at Owosso.

—H. Clay Trusty, of Seventh church, Indianapolis, presided at the Ministers' banquet at the Indiana convention; 300 persons were present.

—At First church, Bloomington, Ill., about seventy workers undertook the every member canvass and made about a thousand calls; the annual pledges were largely increased by their work. Edgar D. Jones, pastor at First, reports great enthusiasm over this "epoch-making event" in the history of the church.

—The church at Decatur, Ind., reports itself out of debt, with sufficient money on hand to care for some needed improvements. A new pastor has come to this church, Rev. Mr. Mavity, of Marion, Ind.

—The new management of Juliette Fowler Home for Orphans and the Sarah Harwood Home for the Aged, located in Texas, is planning to erect a large addition to the orphanage in order to take care of double the number of children now in the home.

—"The Christian News" is the name of a little paper that has been started by F. Lewis Starbuck, pastor of Howett street church, Peoria, in the interest of that church and of the Proctor Recreation Center and other institutions in that section of the city.

—The congregation at Downey Avenue church, Indianapolis, gave a reception to its pastor and his wife, Mr. and Mrs. C. H. Winders, who have been celebrating their silver wedding anniversary. An inscribed silver serving tray was presented by the congregation to their much-appreciated leaders.

—There were 350 present at the Bethany Assembly Banquet at the state convention at Danville on May 17, and 14 addresses were made covering the great features of the program and the mission of the Assembly together with its plans for the future.

—First church, Norfolk, Va., has organized a War Sufferers' Relief Club. The women of the church and community are meeting regularly to provide clothes for victims of the war. The last few weeks brought 34 new members into First church, reports the pastor, Charles M. Watson.

—A school for the training of pastoral helpers has been organized at the Bellefontaine, O., church to which Traversee Harrison ministers.

—H. H. Peters, of Paris, Ill., First, gave the address at a recent banquet of the young men and boys of Central church, Terre Haute, Ind. Several hundred persons were present.

—First church, Lima, O., recently held a home-coming, at which G. W. Watson, former pastor at Lima, but now at LaFayette, Ind., was a specially honored guest.

—C. C. Garrigues, of First church, Joplin, Mo., gave the commencement address at Edorado Springs, Mo.

—Canton, O., school had an attendance on May 21 of 3,207.

—The Home Society sends the following report of offerings received for home missions: Chardon, O., \$19.41; Edinburg, Va., \$28; Glenwood avenue, Buffalo, N. Y., \$25; Lewistown, Mont., (a home mission point) \$12.50; El Reno, Okla., \$12.50; St. Clairsville, O., \$5.50; Auburn, N. Y., Division St., \$50; Fayette, Mo., \$50; Uniontown, Pa., Central, \$360.

—W. B. Morris, pastor at Worthington, Ind., has been selected by the Worthington high school graduating class to deliver its baccalaureate sermon.

—The school at Owosso, Mich., has a Boys' Brigade; Victor L. Hollis is "Colonel of the Brigade." A banquet was given a few days ago, at which fifty boys were present.

—T. J. Golightly, who has been selected to succeed Professor Athearn at Drake university, will spend the summer at the Disciples Divinity School of the University of Chicago. It is reported that several Drake men are coming for the summer quarter.

—F. M. Cummings, pastor at Harrison, Ark., writes enthusiastically of the evangel-

istic meeting conducted at Harrison by C. M. Sharpe, of the Divinity House of the University of Chicago. A fine impression has been made upon the community, writes Mr. Cummings. This fact has brought especial pleasure to the Harrison pastor, as in this part of the "country" the influence of the Christian churches for good has been greatly injured by unwise and intensely sectarian preaching. Mr. Sharpe is highly commended "to any community desiring spiritual and constructive evangelism." Forty-nine persons were added to the church membership by the late campaign.

—In his address at the Indiana convention at Danville, O. F. Jordan created somewhat of a stir by his statement that "every minister should have six months' training in pedagogy and six months' work in a newspaper office to learn the value of printers' ink." The statement has gone out to the papers of the state, and a Logansport daily came out with a leading editorial backing up Mr. Jordan's declaration.

—M. Lee Sorey, pastor at First church, Hutchinson, Kan., delivered the commencement address at Spearville, Kan.

—I. E. Reid, of North Tonawanda, N. Y., was a chief speaker at the annual banquet of the local high school debating society. Mr. Reid recently exchanged pulpits with Ira L. Farvin, of Niagara Falls.

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—Since J. J. Tisdall came to Norwood church, Toledo, O., six weeks ago, there have been 17 accessions to the membership.

—Prof. A. W. Fortune, of Transylvania college, will deliver the baccalaureate sermon to the graduating class at the University of Kentucky. The services will be held in Central Christian church, Lexington. The choice of Professor Fortune is indicative of the increasing cordiality and good feeling between the University of Kentucky and Transylvania.

—Last year the Bible schools gave \$93,688 on Children's Day. The Foreign Society expects this year's offerings to go beyond \$100,000. The Society's headquarters were reported flooded with orders for supplies.

—A union evangelistic meeting held at Irvine, Ky., by the Roud evangelistic company, closed with 64 decisions.

—Frankfort, Ky., church, R. T. Nooe pastor reports a two weeks' home force meeting with 69 additions.

—The Christian Endeavor Society at Englewood, Chicago, has contributed liberally to foreign missions for a number of years. It is now assuming the support of Ede, an evangelist at Monieka, Africa, under the Foreign Society.

—President Joseph A. Serena, of William Woods College, recently made a trip through Oklahoma, visiting the High schools in several cities. There are good indications for a record enrollment next fall. President Serena reports.

—Richard W. Gentry, pastor at Winfield, Kan., has been invited to deliver six commencement addresses: at Latham, Udall, Hazelton, Burden, Atlanta and Dexter, Kan. He delivered the memorial address for the Old Fellows of Winfield on Sunday, May 21, and has for the third time been elected platform manager for the Winfield Chautauqua. Mr. Gentry's church is planning to hold a meeting this fall and is trying to secure the best evangelist possible.

—Kimberlin Heights, Tennessee, sent in the first Children's Day offering this year—one of \$18. This is the first time this school has observed Children's Day, reports Stephen J. Corey.

—Frank W. Allen, of Springfield, Ill., delivered the commencement address at Illiopolis.

—Andrew Scott, pastor at Fisher, Ill., preached the baccalaureate sermon at the local high school.

—The Brotherhood class at the Galesburg, Ill., school gave special celebration to Mother's day. About seventy-five men were present at the session. This class makes it a rule to give \$50 to the nearest relative of any class member who dies; it also cares for its sick and looks after the man without a job.

—Among the speakers at the Southern Christian Congress, to be held June 15-23 at Shreveport, Miss., are the following: Chalmers McPherson, president Brite Bible College, Fort Worth; H. E. Van Horn, pastor First church, Oklahoma City; James T. McKissick, of Harriman, Tenn.; O. P. Spigel, of Montgomery, Ala.; J. T. Boone, of Jacksonville, Fla.; J. B. Holmes, of Galveston, Texas, and W. S. Lockhart, of Houston, Texas.

—The men's classes of the Uhrichsville, O., and Bellefontaine, O., schools are in a contest for membership increase.

—Butler college reports thirty-two graduates this year. There are 302 undergraduates; 622 being enrolled in all departments, a gain of 49 over last year. Thirty-nine of the students are from other states than Indiana and ten are from foreign countries.

—W. R. Walker has been appointed to the deanship of the Bible College of Valparaiso University, at Valparaiso, Ind. J. O. Rose, of Angola, Ind., has been elected to the faculty.

—May 14 was observed as "Anniversary Day" at First church, Lincoln, Neb., this be-

ing the anniversary of the coming to this pulpit of H. H. Harmon. On this day of celebration there were 656 persons present in the Bible-school, there being 101 men in the men's class. A tent has been provided for this organization, which is taught by L. C. Oberlies.

—Geo. L. Peters has added over 200 to the membership at North Side, Omaha, Neb., in the two years of his service there as pastor.

—W. C. Pearce will be a star speaker at the Lexington, Ky., School of Principles and Methods, to be held at Central church, Lexington, June 8-16.

—It is reported that Texas Christian University is still trying to induce First church, Fort Worth, Tex., to release its pastor, L. D. Anderson, that he may assume the presidency of this Texas school.

—A new society has been formed at Drake university the membership of which is limited to sons and daughters of former "Drakes."

—The "Iowa City group of churches" will be in convention this year at Kalona, on June 8.

—C. C. Chapman, of Southern California, has been chosen by his political party as a delegate to its national convention.

Indiana's State Convention

Hoosier Disciples had 849 registered attendants at their 77th annual convention to which the Danville congregation was host May 15-18. It was a truly great convention for Indiana Disciplesdom, having the crescendo relation to other conventions of recent years. The convention had three distinctive features, viz:

The statistical: The state organization is at present in the most efficient status of its history. Under the lead of State Secretary C. W. Cauble and his loyal corps of district evangelists and state board members a survey of the state forces had been completed for convention presentment. It reveals the fact that every county in Indiana has one or more Christian churches, to a total of 848. Of that number 672 are co-operating; 131 non-co-operating; 34 have closed doors and 11 are missions. Last year's budget totaled \$16,943.04 and the state treasury had a balance on hand of \$96.69. Ninety counties of the state are organized for co-operative work, leaving but two that are not in vital touch with state or district headquarters. Co-operating churches show a membership of 132,441 in the state and the Bible schools show an enrollment of 109,265. The test of the past three years' effort culminating in this state of "preparedness" will now come in an increasing activity, benevolent and evangelistic.

The program: It was par excellence. It had no over-topping epochal features; it was simply high class right straight through. The Hoosier state can put up a program of national worth in weight any passing year, but she does like the fellowship and vision of stars from other firmaments than her own; and so the special features aside from Hoosier talent were afforded by H. H. Peters in the morning devotional studies, O. F. Jordan, W. F. Richardson and F. D. Kershner. These men have a well established habit of "getting across" with their messages on whatever occasion and they did it in a proper way at Danville. Of the addresses of the women, Misses Lemen and Maus and Mesdames Harrison and Stewart the same is true. No session of the convention was sparsely attended; whether State Society, C. W. B. M., Ministers' Association, Bible School, Christian Endeavor, or departmental meetings, the seekers after light on methods and inspiration for work were there.

The fellowship: Always a convention's best reward. The Danville spirit is famously hospitable; it over-reached Christian church homes and centered in Methodist, Presbyterian and Quaker homes as well; and the meal services in the church were far above the average in quality and service.

—A. W. Kokendoffer has completed eight years at First church, Sedalia, Mo.

—L. N. McCash, president of Spokane University, Spokane, Washington, who has accepted the presidency of Phillips University, will assume the duties of his position August 1.

—Bethany Assembly will devote several days to Rural Life Work. Professors Christie, Hall, Grier and Mesdames Geddies and Sewell, all of Purdue University will be on the program, as will others, who are specialists on rural problems. O. E. Kelley, Terre Haute, Ind., has prepared this part of the program with great care. Governor Ralston will speak one evening on "The Fundamental Importance of Rural Life." Great interest is being manifested by the ministers of the state in this Rural Life Conference. Remember the dates, July 26 to August 2.

—Henry W. Hunter, pastor at Wellington, Kan., has had published a most attractive and helpful booklet of brief sermons on the general theme, "With Jesus the Nature Lover." In these little essays Mr. Hunter reveals a poetic touch and literary style that lend distinction to his work. Mr. Hunter's "Character Talks" are proving a popular feature of "The Conquest," our weekly for young people.

In fact, it was a common remark that the Danville organization cared for its responsibility with more completeness and dispatch than the average convention is accorded. To Chas. O. Lee, the pastor, Otis Gulley, efficient elder, and Mrs. Lee Barnett, all of the local congregation with their fine corps of workers is due credit for the opportunity afforded the fellowship feature. It ran riot in gladness in the ministers', the Butler, and the Christian Endeavor banquet hours, while Bethany Assembly's hour at the table under President W. E. M. Hackleman revealed the coming of the Assembly's best year in July and August.

The church plant of course is exceptional; not merely institutional in theory but in fact; it is a "servant of the community," and is destined to be more so under the present capable pastoral direction.

There is too much "doing" on the program of the average convention. The people are surfeited with inspiration; more chance for business and fellowship should be had. Kokomo gets the plum in 1917.

E. F. Daugherty.

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